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Shah to keep his engagements as to Persian trade, the intrigues of the Dutch at Bantam, Pulo Run and elsewhere, and the dangers encountered by the company's agents owing to depredations by interlopers, are all recorded. When considered in connection with the serious financial situation at home and the consequent dissatisfaction of the generality, these events in the East emphasize the critical condition of the company.

No small part of these difficulties was due to the policy of the crown and the foundation under the authority of Charles I. of a rival association. Indeed Courten's Association is, in one sense, the principal subject of the volume. Such a creation was a violation of the East India Company's royal charter; but to the alarms and protests of concerned and doubtful directors the king answered that the reports regarding the new association were "vague and frivolous" (p. 142), and again, "'Upon the word of a King and as hee is a Christian King' no hindrance or damage is intended to the Company's trade, nor will these ships go where the Company have commerce, but for a voyage of discovery under Sir William Curteene, who is a responsible man" (p. 157). But a later grant under the great seal organized the new venture as a dangerous if not equal rival of the East India Company (p. 275); and the delimitation of spheres of trade was not of much satisfaction to the now disheartened company. Finally, however, the king was alarmed by the possibility that he might force the dissolution of the older company to the profit of the Dutch, who then "will give the law and sett the price upon all other trades of Europe" (p. 272). Therefore, on December 10, 1639, an order in council restored the old monopoly, and favorable prospects became more possible (p. 35).

ALFRED L. P. DENNIS.

A Life of Gilbert Burnet, Bishop of Salisbury. Part I. *Scotland, 1643-1674*, by T. E. S. CLARKE, B.D. Part II. *England, 1674-1715*, by H. C. FOXCROFT. With an Introduction by C. H. FIRTH, M.A. (Cambridge: University Press. 1907. Pp. xlvii, 586.)

LIKE the proverbial tradesman, popularly supposed to be ill-provided himself with the commodities which he furnishes the public, Gilbert Burnet, to whom we are indebted for so much information concerning the men and events of his time, has had to wait nearly two centuries for an adequate biography. Hitherto, he has been known to us chiefly from the *History of his Own Times*, from the short life by his son appended to successive editions of that work, from Macaulay's and Lecky's famous characterizations, and from the searching though over-hostile estimate of Ranke. The *Life* just published by Mr. Clarke and Miss Foxcroft is a portly and dignified volume of nearly six hundred pages. Based on a careful and exhaustive study of original authorities, abundantly fortified with references and extracts, it sets

forth in great detail the manifold phases of Burnet's thought and activity. More than usual stress is laid on the religious and theological aspects of the subject because of Burnet's avowed predilection. The scheme of the work is Miss Foxcroft's. Well-equipped for the task by her previous studies in the period, brought together in her *Life and Letters of Halifax*, and her edition of the memoirs, autobiography and portions of the correspondence of Burnet himself, she had determined to write his biography when she learned that Mr. Clarke, minister of Saltoun, had already planned a life with special reference to the Scotch side. So the two decided to combine. Mr. Clarke, in four of the ten chapters covering about a fourth of the whole book, deals with Burnet's early life in Scotland, 1643-1674. Miss Foxcroft is responsible for the remainder of the text, for the bibliographies, for the list of letters, and for the index.

Mr. Clarke, in his part, gives a full and careful account of Burnet in his formative period, of his surroundings, of his father, and of his friends who influenced him most. Among Mr. Clarke's most important contributions are his explanation of Burnet's change from the Presbyterian to the Episcopal communion, and his graphic picture of the parish of Saltoun and the young pastor's work there. In his descriptions of the Scotch leaders of the period, Mr. Clarke runs somewhat to vague superlatives, with the consequence that his characters fail to stand out as convincingly as they might. Two or three of his statements call for qualifications. James VI. began his Episcopal policy before he became king of England (p. 6). In the brief account of Scotland in the Civil War the fact that the Scots handed Charles I. over to Parliament should have been mentioned (p. 13). Also it is scarcely true to say (p. 14) that Charles II. in his adversity found his only supporters among the Covenanters.

Space will not admit of a detailed estimate of Miss Foxcroft's treatment of the larger, more important, and generally better known part of the subject. In the preface she states that the book is designed for the general reader as well as the historical student. Doubtless that is why the references are relegated to an appendix. Moreover, the work is interesting from its thorough mastery of the subject and its liberal and skilful selections from the sources, while occasional amusing bits occur such as the anecdote concerning the introduction of "horsebox" pews (pp. 356-357). Nevertheless, the grave, laborious style, the numerous allusions to contemporary politics, at times barely touched upon, will rather tend to confine it to a limited circle of readers. Special students of the period, on the other hand, will not only find many points presented in a more ample and convincing manner than ever before, but will be grateful for new lights. On Burnet's attitude toward the Popish Plot, for instance (pp. 153-156), Miss Foxcroft, from her familiarity with his contemporary writings and his original *Memoirs*, is able to show that the author in his *History*, written some years after

the event, "credits himself with too much contemporaneous perspicacity", though he was nothing like so panic-struck and partizan as many others. Again, she points out (p. 204) that Burnet was not reassured by James's promise "to maintain the government in church and state as *established by law*", since he knew from the king himself that he regarded Elizabeth as a usurper, and hence might not feel himself bound by the Elizabethan settlement. Burnet's distinction between religious intolerance and persecution on grounds of political necessity is well brought out, as is the true grounds of his conversion from the doctrine of passive obedience to the view that revolution was justified when the king attempted to subvert the law. The opinion is confirmed that Burnet, owing to his meddlesomeness, did not always stand as well with William as is sometimes supposed, that he frequently regarded himself as "the author of policies which he popularized", that, honest and fearless as he was, he not infrequently involved himself in complications from which he was not able to extricate himself gracefully or indeed straightforwardly, in short that, for all his broad and enlightened views, he shone brighter as a man, a preacher and a bishop than as a statesman. While we are already familiar with his noble and generous efforts to reform the diocese of Salisbury the additional matter is welcome, and we are glad to know more about Burnet the theologian.

Miss Foxcroft has been so exact about her details, that, what with her careful list of addenda, corrigenda and errata (pp. ix-x), almost nothing remains to question. James's "peremptory collection of the customs unsecured by law" (p. 208), however, was, according to Roger North, not wholly without justification. A sentence on page 215 might give the impression that the De Witts were still alive in 1686. Mr. Firth's introduction on Burnet as a Historian is a fine critical study re-enforced by references to contemporary and modern opinions. In fine, this biography of Burnet is one of such substantial merit that it will doubtless take its place as the final authority on the subject.

ARTHUR LYON CROSS.

Histoire de France. Par ERNEST LAVISSE, Professeur à la Faculté des Lettres de l'Université de Paris. Tome Septième, II. *Louis XIV.: La Religion; Les Lettres et les Arts; La Guerre (1643-1685).* (Paris: Hachette et Cie. 1907. Pp. 415.)

OTHER readers of this volume, if like the reviewer, will lay this book down with a certain sense of disappointment. One feels that the writing of much of it has been more a task of duty than a labor of love. The reason is not far to seek. M. Lavissee is pre-eminently an historian of political and diplomatic history; the treatment of psychological phenomena in history is foreign to his immediate interest and over one-half of the present volume deals with such forces. Book VI. is con-